

Youth

APRIL 30, 1961

Stop cheating habit

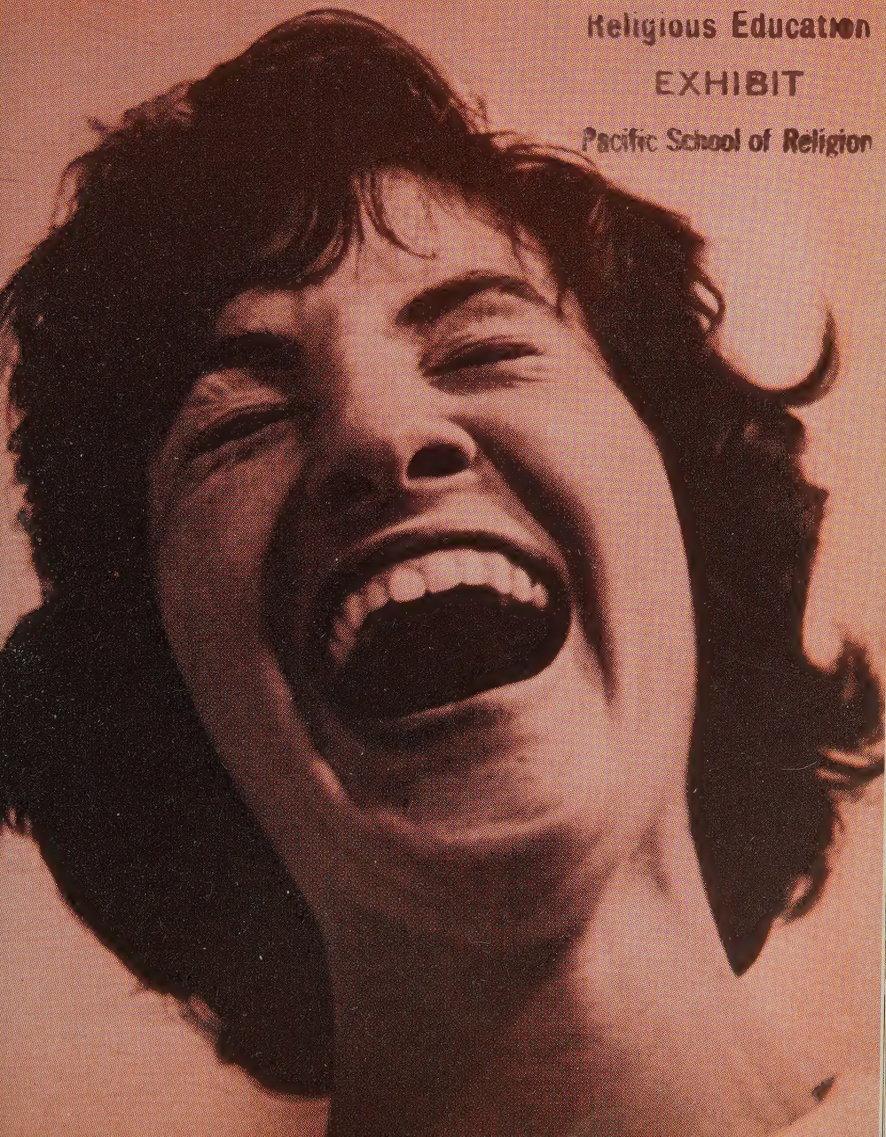
Teens fight Red regime

On a weekend work camp

Religious Education

EXHIBIT

Pacific School of Religion



. . . how to break the habit **CHEATING**

THERE is no way of stopping a habitual cheater," says *Chuck Smith*, 15, *Freeport, Me.* "He or she will have to learn from experience. The way he may learn is if he is caught cheating and given a zero."

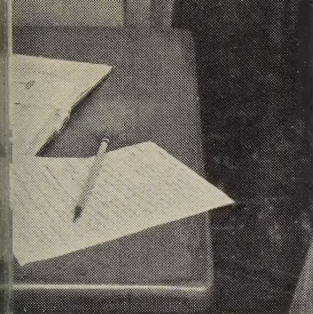
But other readers offered more hope and help for the anonymous "cheater" who wrote to *YOUTH* (March 5 issue). Writing from Washington, D. C., a confessed habitual cheater agreed that cheating was unexcusable (as had been said in an article on cheating in the January 8 issue of *YOUTH*). But the reader asked for help: *How can a person who is a cheater overcome this problem and stop cheating?* We invited our readers to respond. From your answers comes the following advice.

Stop, think, and ask "Why?" "The best way to stop cheating," says *David Schwab*, 16, *Cincinnati, Ohio*, "is to stop and think, and ask myself 'Why am I cheating?' The answer is: To get a better grade. But if I study, he won't have to cheat. Cheating is a sport, and many people do it just to see if they can get away with it."

Carl Willig, *Lexington, Mo.*, agrees: "A person can overcome this problem only if he stops a minute and thinks: Who's going to help him when he graduates and goes into the world on his own? No one is going to be there to copy from. If a young person gets used to doing things for himself now, he will be a better citizen as he grows older."

"First of all," says *Toni Allison*, *Morton Grove, Ill.*, "you have to get down to the cause. Then you will have a basis for solving the problem. If the person is emotionally disturbed, you can't blame him, and he needs help. If the person cheats for other reasons, the cheaters must make up their minds to stop cheating."

"Cheating violates Christian doctrine and the Bible by ignoring the Ninth Commandment, 'Thou shalt not bear false witness,'" says *Raymond Gaddis*, 17, *Palatine, Ill.* "Cheating is bearing false witness by giving the teacher the impression we know something we really do not know. Once we realize cheating is morally wrong, it will be much easier to overcome."



Cheating is wrong. But one reader wrote in and asked: "How can a cheater overcome this problem and stop cheating?" We asked for your help. Here's your reply.

Be determined to stop cheating. "A habitual cheater cannot help himself correct his habit unless he first realizes that cheating is wrong," says *Kurt Leininger, 16, Columbus, Nebr.* "When this is realized, and he sincerely wants to stop doing this, all he has to do is apply himself to the task of breaking his habit. All that is needed is will power—the strong desire to do the very best he can to stop his cheating and get the kind of grades he really deserves."

"Overcoming the problem of cheating begins inside, that is, with the individual himself," says *Linda Deitschmann, 17, Louisville, Ky.* "The person must first resolve to rid himself of the habit of cheating and then act upon his resolution through prayer and will power."

"First, be willing to stop cheating," say *Linda Stevens and Neva Preston, Union City, Mich.* "Take a little lower grade, but one you've earned." And *Annis Leitner, 17, Lakewood, Ohio,* comments, "Anyone who cannot see the problem and who does not make the intense effort to change cannot hope to overcome the habit of cheating."

Improve study habits. "The best way to overcome cheating or even the urge to cheat is to do homework, pay attention in class, and study for tests," counsels *Josephine Hunt, Bedford, Pa.* "If we do not need to cheat, we will not cheat."

"Good study is the real cure for cheating," adds Raymond. "Usually steady—deep, earnest study—takes less time than it does to prepare a cheat sheet."

"Put in extra study time well in advance of the big test or exam," says *Rochy Layton, 17, Fairborn, Ohio.* "Don't wait until the night before to start cramming for a test. Try also to keep daily assignments up. By doing this, you will cut down on the studying time required and will understand the lesson well enough that cheating to pass is not necessary."

Share your problem with a friend. "Talk your problems over with a understanding person—minister, older friend, or counselor," says Doro- ▶▶▶

Study is still the best cure for cheating

thy. "Just admitting the problem and talking it over with someone is a big help."

Talk to your teacher. "If absolutely necessary," says *Sue Bortz, 17, St. Laurence, Pa.*, "ask the teacher to cooperate with you in your desire to break the cheating habit by keeping a close watch on you during the test."

"If a teacher grades on a curve, it is easy to see why a person cheats," comments *Toni*. "When one person cheats, it ruins the grading scale for everyone else. In order to get good grades, some think it is necessary to cheat, too, in simple self-defense. You must find the person who started cheating and most likely everyone else will stop."

Avoid temptations. "Just do not make out a 'cheat sheet' or any other device for bringing answers into the classroom," says *Dorothy*. "The day after during the test he should make an effort to keep his eyes on his own paper and his thoughts there, too."

"When test day comes, he could ask the teacher to assign him to a different seat, away from other pupils," suggests *Linda Witmer, 15, Lampeter, Pa.* "This would help to resist the temptations. That way even if he tries to cheat he wouldn't be able to see anyone else's paper and he would have to depend on his own source of knowledge."

Pray for strength. "The temptation in cheating is great," says *Dave*. "but if you pray and ask God for a strong and hard conscience, it will not be hard to keep on the right track and stop cheating."

From *Dover, Del.*, comes a letter signed *Once a Cheater*: "I was once a cheater and would like to tell you how I stopped. In church we were discussing cheating and many ways we could stop. I chose one of them. I prayed to God to help me along. I decided to really study. I told my parents that I cheated and needed help. They gave me much understanding and helped me with my lessons. When I went to my class I found that I hadn't looked at another person's paper. I got 100 on that test."

What's this say to you? If you're a cheater, you must first come to the realization that what you're doing is wrong. And you must have an intense desire to stop cheating. In other words, without seeing the reason why change is needed and without an intense determination to improve, change cannot take place.

Improve your study disciplines. Colleges tell us that the biggest single cause for failure is the poor study habits of freshman students. Start now to develop good study habits. And campaign for an honor system and a better study program among *all* students.

The first big step to stop cheating still starts with **YOU!**



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editor's note There's no excuse for your not reading the Bible. Two versions are now available that are easy reading. The big barrier is you. If you really want to know what the good news is all about, if you sincerely seek the better way which Christ teaches, if you honestly hunger for life-changing insight, you'll find the time to tackle the New Testament translations now out. You've probably heard of, and perhaps own, J. B. Phillips' translation. And now the New English translation of the New Testament is winning world-wide acclaim for its knack of putting the eternal truths in words we all can understand. It's up to you now. As a starter, try Romans 12 in one, or both, translations.

Teena . . .



"No wonder it tastes different. That isn't bologna, it's Fabian!"



what

CAN a teenager run away from his conscience? Peter, for example, is a talented, 15-year-old student. He is eager to go on to college and perhaps a great career. His high school teacher offers him promising opportunities. Peter is a Protestant Christian. His father is a minister. Peter admires his father very much, but the kind of sermons his father preaches have made enemies—more enemies than friends. Local leaders have gone so far as to warn Peter's father against preaching on certain controversial subjects and have even cautioned him about his selection of scripture passages for public reading.

Peter's friends at school, and even his teacher, think that his father is wrong. Peter's girlfriend, Annaliese, shares his Christian convictions. They both feel the pressures from the town and their classmates. But Annaliese's father, a factory foreman, supports the community's opposition to the pastor. Then comes the day when the school forces Peter to decide. He realizes that

he answer to Question 7?

The life of Christian youth in East Germany reaches a real crisis when they are made to reply to Question 7. You cannot run away from the answer. A new movie portrays those many pressures on Protestants living under communist rule. Could this threat to our own faith happen here? Just what would U.S. youth answer?



Unless he renounces all that his father stands for, he will be compelled to give up all hope for a college education and a promising career. Annaliese, too, faces a decision. Her dreams of being a nurse may be suddenly shattered. The future for both of them depends on how they answer Question 7. The story of Pastor Gottfried and his son is a story of our times, and of all times. This is the story of the struggle of the Christian against any powerful secularism which threatens the dignity of man and the freedom of his soul. This is the story of the new movie, *Question 7*, now being premiered in theatres around the country.

Few Protestants realize the tension and torment under which dedicated Christians live behind the Iron Curtain in East Germany. The Lutherans, whose heaviest concentration of membership is in East Germany, have filmed this story. Its message to our world today is so powerful and so universal that the Catholic Legion of Decency has given *Question 7* an A-1

Question 7

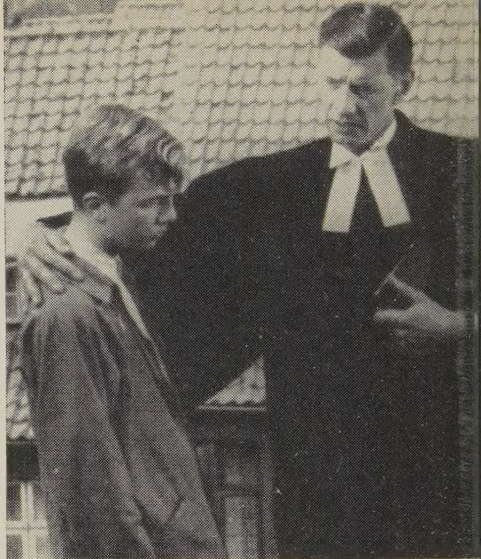
rating, plus a "special accolade"—the first time that a Protestant-made motion picture centering about a minister's family has received such high recommendation.

The film is made by the same combination which produced and distributed the movie, *Martin Luther*. Filmed in a West German town nine miles from the Iron Curtain, *Question 7*, is directed by a veteran Alfred Hitchcock director. Many members of the cast are refugees who fled communist rule in East Germany.

The drama of the movie centers on Peter and his classmates in the sophomore class in Osterstadt, a town whose name means in German, "Eastern City." These young people have arrived at an age where the Communist Party starts putting on the heat. They are told they must become "politically conscious," that is, start following the Communist Party line and join the communist youth league, the FDJ, or Freie Deutsche Jugend, "Free German Youth."

This is communist doubletalk, of course, calling a dictatorship a "democracy" and domination "freedom." We soon see that the Free German Youth are far from being free. They are expected to march, sing, and shout political slogans whenever their instructors give the signal. As a matter of fact, the shots of the FDJ and the youth rallies in East Berlin are quite authentic. They are taken from actual newsreel shots sent out by the Communists as propaganda.

Peter wants to become a musician. And he can really play, not only beautiful renditions of Chopin and Mozart, but once in a while, when the Herr Professor is out of the room, a few new jump and jive tunes he has brought with him from West Germany. The kids in Osterstadt eat it up, and Annaliese, in particular.



Pastor Gottfried counsels his son Peter, who is caught between renouncing his faith or renouncing chances for further education and a career.

Since Peter plays the piano so well, the Communists decide to try to "capture" him as a prize propaganda exhibit. If they can get Peter to renounce his Christian faith, turn his back on his own father, and help them spread the party line, it may influence a lot of wavering teenagers.

The constant pressure on East German students to break with their parents—even denounce them to the police—is graphically portrayed. You see the terrific pressure on the adults, too, from the old farmer who is pulled upon "voluntarily" to give his farm to the state, join a collective and become a hired man on his own land, to men like Annaliese's father, who is a factory foreman, constantly fearful that he will lose his job. You wonder before long how anyone can hold out against such pressure.

For Peter and a number of fellow students, like Annaliese, the crisis comes when they are ordered to fill out a party loyalty questionnaire. Not only does Peter's chances to represent his school in a gigantic East Berlin music festival rest upon the answer he gives, but also his chances of going on to college for training needed to become an accomplished musician. Otherwise, he knows that he will be drafted for work in one of the dirtiest and lowest-paid jobs in the local factory.

For Annaliese, it means that nursing school will be barred to her and

Peter's teacher tells him that communism needs his artistic talents. He urges Peter to represent his school in the music competition of the Free German Youth Festival in East Berlin.



Question 7

that she will have to work in the factory or as a domestic maid in some communist bigwig's house.

The questionnaire asks such questions as "What is my stand on the Free German Youth organization?" and "What is my stand on the People's Army?" and "What is my attitude toward our Socialist society?"

But Question 7 bothers Peter most: "What has been the predominant influence on my social development?"

That Question 7 is on the questionnaire which thousands of East German teenagers are actually filling out this very spring. If Peter gives a truthful answer to that and the others, it will be the end of his musical career. How does he answer it? It makes his father cry when he finds the questionnaire on Peter's desk. Question 7 is still unanswered.

Annaliese doesn't want to answer the questionnaire at all. Her father angrily hands her a radish and orders her to bite into it. She does and he says, "See, it's only red on the outside and pure white inside." Before the film is over, we learn her father is really that kind of a Communist—white on the inside.

But Pastor Gottfried warns his son against selling his soul, even for the sake of an education. "You sell a little now and a little then, and in the

Marching past the church on Sunday morning, young Communists sing noisily a song of atheist socialism.



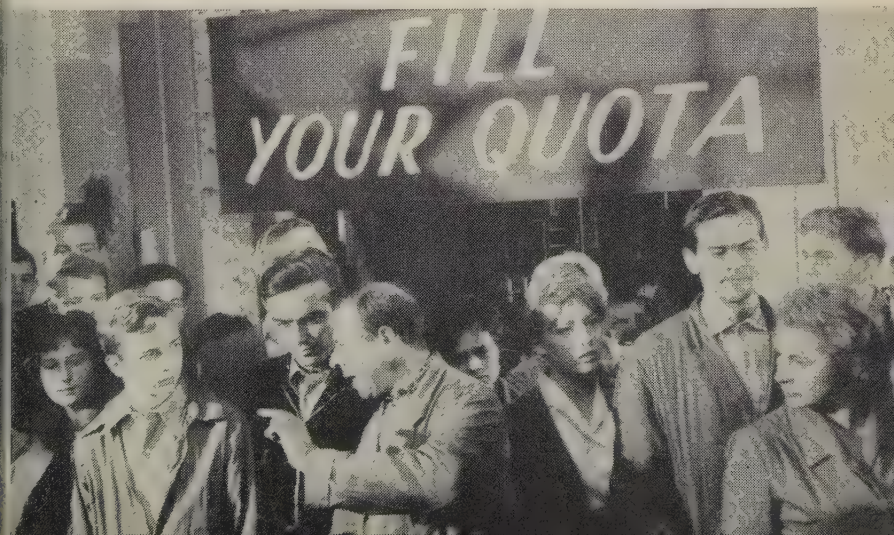
and you have sold everything," says the father who fears his son is going over to the Communists. He advises his son, but does not compel. He reminds Peter of his confirmation admonition: "Be thou faithful unto death . . ."

The Communists figure they've got Peter hooked. They send him to East Berlin even before he's finished his questionnaire. But at the crucial moment, Peter meets the test, but not that of the music contest. He makes a dramatic escape. We will never know whether or not he'll ever see his father or mother or Annaliese again.

Because of his son's faithfulness, Pastor Gottfried shows his determination to take up the challenge of his Christian calling. When he is put under house arrest, his church members are afraid. But on Sunday morning, the church bell rings. The faithful people come. Pastor Gottfried selects a passage from 2 Corinthians 4. As the communist police enter the church to take him into custody, he is reading to his congregation: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed . . . for the things that are seen are transient, but the things that are unseen are eternal."

—GLENN D. EVERETT

When Peter's class visits a factory, he gets a lecture on Marxism from his girl friend's father.

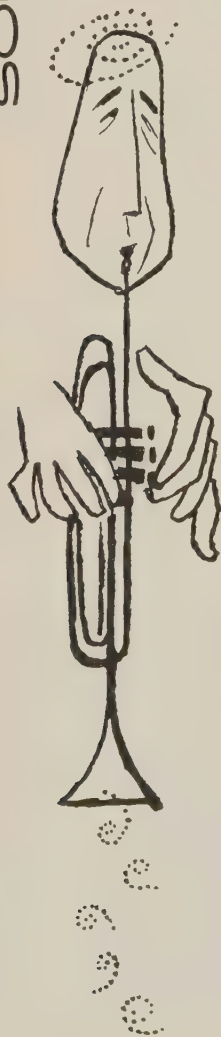


Making the LP scene

EVERY now and then it's a good idea to check out the new jazz and pops albums to see what cooks with the artists in both fields. No doubt there are many of you who dig a wide variety of sounds from hard beat rock and roll to soft beat hand-holding stuff. Here, then, is a summary of what various record companies have been putting in the groove these past few months.

In the chick league, the hottest new prospect for stardom is Nancy Harrow. Her first release, **Wild Women Don't Have the Blues** (Candid 8008) is front burner with an indigo flame all the way. The backing by jazzmen such as Buck Clayton, Buddy Tate, Kenny Burrell, Dickie Wells and Dick Wellstood makes this the best set, over-all, I've heard this year. Two of my favorites, both in top vocal form on their latest discs, are Sarah Vaughan and June Christy. Sarah is fine on **The Divine One** (Roulette Birdland R-52060) and June does a beautiful job on **Off Beat** (Capitol T-1498). Capitol also offers **Satisfied** (T-1507) featuring Martha Carson singing a dozen inspirational numbers including "Jesus Is a Rock," "I Feel It in My Soul" and "He Keeps His Promise."

As for the guys, Bing Crosby and Warner Bros. are out a second time looking for more of those sing-along dollars Mitch Miller had to himself for awhile. A two LP package, **Join Bing and Sing Along** (Warners 1401) runs through 101 old standards from "The Saints" to "Tavern in the Town." Capitol has a gem by the greatest balladeer of our times—**Sinatra's Swingin' Session!** (W-1491), a new Kingston Trio set—**Make Way!** (T-1474) and Tex Williams' country flavored baritone doing **Smoke Smoke Smoke** (T-1463) and eleven others. Andy Griffith's storytelling on **Just For Laughs** (Capitol T-962) is good fun.



In the combo jazz field, **Blowin' The Blues Away** (Classic Jazz CJ9) with the Bob Wilber Quintet, featuring trumpeter Clark Terry, is a perfect blend of modern and mainstream styles which swings like mad. A pulsing gentle swinger, now a part of jazz history, is Lester Young's last recording—**Lester Young In Paris** (Verve MGV-8378). Max Roach + 4, **Moon faced and Starry Eyed** (Mercury Stereo 60215) finds drummer Roach in a subdued mood but laying down a kicking beat for Ray Bryant, piano; Tommy Turrentine, trumpet; Stan Turrentine, tenor sax and Julian Priester, trombone. Abbey Lincoln's two turns don't add much to the proceedings. If you like tenor sax improvisations done by two of the best, Zoot Sims and Al Cohn, try **You'n Me** (Mercury SR 60606) with pianist Mose Allison as a bonus. Another tenor man with a big tone and plenty of ideas is Teddy Edwards whose **Teddy's Ready** (Contemporary M-3583) is a blast. Joe Castro on piano, Leroy Vinnegar, bass, and Billy Higgins, drums, keep the beat moving.

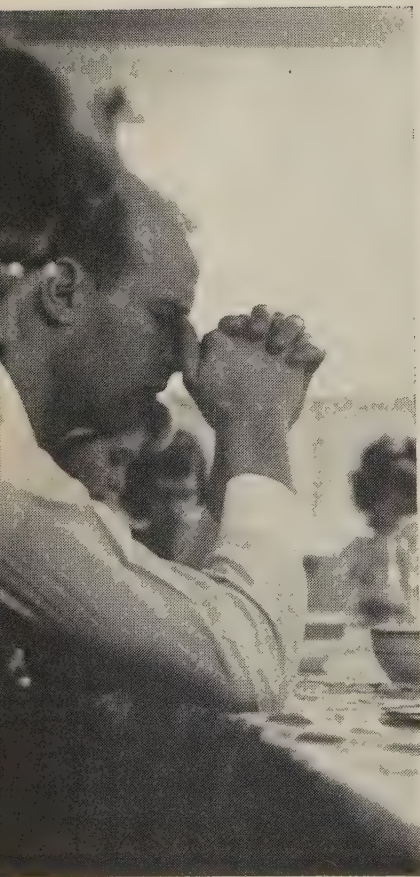
The big bands are becoming more and more popular for dancing and listening pleasure. Among the best of the current crop are Ray Anthony—**That's Show Biz** (Capitol T-1496); Quincy Jones—**I Dig Dancers** (Mercury SR-60612); Glen Gray and the Casa Loma Orchestra—**Please, Mr. Gray** (Capitol T-1506); Peter Rugulo's **10 Trombones Like 2 Pianos** (Mercury PPS-6001); Count Basie—**Kansas City Suite, The Music of Benny Carter** (Roulette Birdland R-52056) and one by RCA Victor that no one who loves the tub thumpers should miss—**Son of Drum Suite** (LSP—2312) featuring five drummers all banging away at the same time. Man, it's wild!—TED RIEDEBURG

Odds and Ends

Freddie crept into the house,
The cuckoo clock struck four;
Freddie crept close to the clock,
Then cuckooed eight times more!

* * *

Laugh and the class laughs with you
Laugh and you laugh alone.
The first was a joke of the teacher's
The last was a joke of your own.



"You will not find peace with folded hands, but peace will find you at the end of the day, . . . if you have worked and forgiven and loved; if you have become yourself a part of life's innermost secret."

"How would you like to spend the weekend working in the slums of Philadelphia?" This may seem like an odd way to enjoy Friday night through Sunday afternoon, but this is the story of a group of PFers who came from Connecticut. . .

work in

EVERY weekend during the school year, young people from all over go into a blighted area of Philadelphia. They work, they talk, they think, they observe. They don't solve any of the major housing problems, but by their sharing of themselves with others, they earn the right to study the problems. Last month, a group of youth from First Congregational Christian Church, Guilford, Conn., traveled to Philadelphia to take part in a workcamp. The group's minister, Rev. Andrew Mason, wanted his youth to experience something he himself had known from a past experience. And he says, "Here is a vision of a new society. We are invited to share in the blessing and the suffering of that vision."



"We need to recognize that we must learn to live together with all people. As we learn to know others, we get to understand ourselves better. Love is that positive active force which communicates to another person a sense of his own dignity, or his divine potential."



ove made visible







"We cannot be afraid of the conditions we see here. We must be ashamed of them."

The weekend starts on Friday evening at supper. The workcampers center their activities in a parish house or community center in the area where they will work. The evening is usually spent getting acquainted with each other and the community. Early Saturday morning, a brief painting and plastering lesson eases the minds of the "greenhorns." Quiet worship sets the pace for the day. At 9 a. m., the young people go out two by two to work a full day with tenants in rundown housing who have been lined up the week before by a staff member of the Friends Social Order Committee (Quakers), who sponsor the weekend workcamp program. The tenants have agreed to work along with the youth and sometimes the landlord helps provide the paint and plaster. At Saturday supper the work-campers often share their day's experiences with huge appetites. The evening is one of games, singing, and sharing ideas on the deepest level possible. >>

.. afraid
or
ashamed

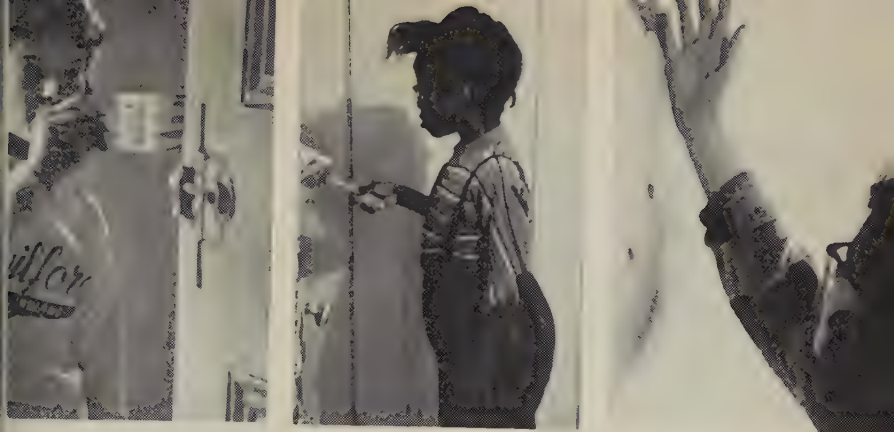


"I used to wonder how people could sink so low. Now I see that sometimes they don't have any choice."

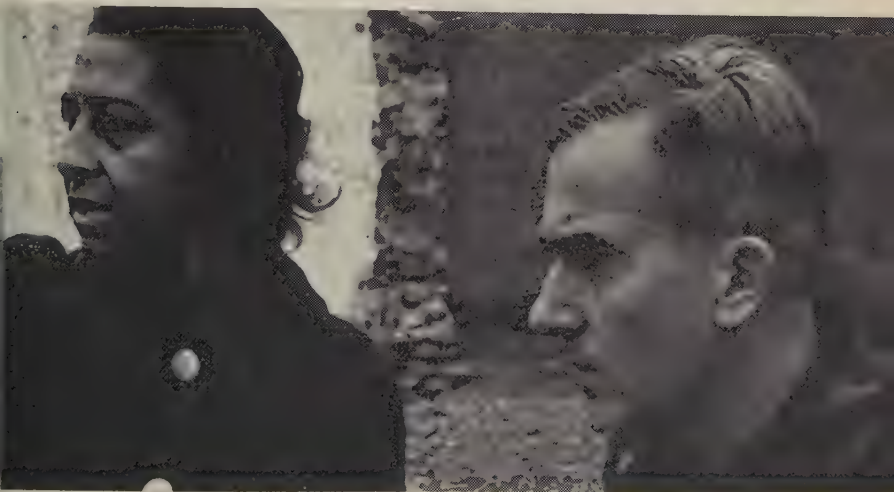
"I knew there were slums and I knew people—although I never really thought of them as people—lived in them. But it didn't touch me . . . it wasn't even real to me. Now they are people and it does touch me, and I want to help."

love is





positive acting force



We are not here to sightsee, but to work so that we may appreciate the problems," says David Ritchie, founder of the Quaker weekend

workcamps. "Our main purpose is to work with people so they can take pride and joy in the achievement."



to share ideas on the

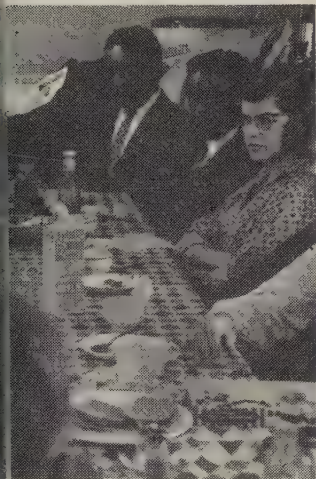
Almost as sobering as the work in rundown homes the day before is the Sunday morning visit to the Magistrate's Court. Here cases of the past 24 hours are heard. Charges are made and prisoners are fined, dismissed, or held. Drunkenness, carrying a concealed weapon (a switchblade), robbery, assault, suicide. . . . After a brief chat with a court official, the workcampers go to the church of their choice. Many went to a neighborhood church. Although the service of worship lasted nearly two hours, "We were so impressed by the spirit of the people that we didn't realize that we had spent that much time in church." After lunch, the workcampers have their final session together. And then the farewells.

More than 7000 volunteer workcampers have taken part in weekend workcamps in Philadelphia. Back in 1940 as a social science teacher, David Ritchie wanted to give his students more than the outside-looking-in field trips to the slum areas of Philadelphia. Out of this experimenting grew the workcamp program now sponsored by the Quakers. And many are the young people who now know the meaning of the Quaker proverb: "It is better to light a candle than to curse the darkness." ▼▼▼



*"How did things ever get so bad?
America's supposed to be the
biggest and 'bestest' of every-
thing with the highest standars
in the world. Yet when we
visited the court, never have
seen such poor, wretched souls
seeking solace in drink and
gambling and even suicide.
The room we painted hadn't
been painted for years. The toilet
was out of order, the washstand
was broken and so gooped up
with rust nobody could use it
anyway. Why do we let things
like this go on?"*

deepest level



"What now? Are we going back home to 'life as usual'? Will the results be as tangible as the paint on the walls and the paint on our clothes? Can we forget?"



youth ⁱⁿ the NEWS

1100 youth volunteers join workcamps abroad

Some 1100 youth from 55 countries will express their Christian zeal by serving without pay in volunteer workcamps this summer in the U. S. and abroad under sponsorship of the World Council of Churches' Youth Department. The Protestant, Orthodox, and Anglican youth will dig foundations or lay bricks for schools, houses, chapels and refugee centers in 37 countries. They also will build roads, plant trees and help in shipping relief commodities overseas. In addition to work, the camp program includes daily worship, Bible study, and recreation. In this country the program is sponsored by the Ecumenical Voluntary Service of the National Student Christian Federation which is affiliated with the National Council of Churches.

A-bomb victims make dolls in self-help project

U. S. church people will soon be able to buy Kyoto, Ohareme, and "modern women" dolls from Hiroshima and Nagasaki, made by six women, physically handicapped by the atom bombing of their cities during the war. They produce about 400 dolls a month. The project not only supplements their earnings but helps their self-confidence and feel-

ing of usefulness. Materials are provided by Japan Church World Service headquarters in Tokyo, where the workers are instructed in how to make various styles of dolls. Church World Service in this country has several hundred dolls on order now. Dolls will also be included in Far East parcels being prepared for churches working on next year's mission study theme.

Oklahoma coach to design U.S. fitness program

"Bud" Wilkinson, head football coach and athletic director at the University of Oklahoma, was named by President Kennedy as a special consultant on youth fitness. In an effort to develop a program for the nation's youth, Mr. Wilkinson will confer with government agencies and such private groups as Boy Scouts and Camp Fire Girls. He said that physical fitness was the foundation for moral fitness. "The major problem is the general acceptance on the part of the public to see their children physically fit," he observed. "Pure spectatorism is a vicious thrill all right, but participation is more beneficial, win or lose." Mr. Wilkinson will serve without pay, while continuing to coach the football squad during spring training and fall football season.



Employers favor graduates in specialized fields

"This is a world of specialists," said an employment expert in a recent United Press International report. "It's not going to be easy for the liberal arts major." Employers in industry are seeking out college graduates who are in the top one-third, one-quarter, or even the upper ten percent of their class. And they are favoring the graduate with specialized fields, especially top electrical and electronic engineering students. Close behind are science specialists—physicists and chemists—mathematicians and accountants.

On the average, 1961 graduates will probably be signing up at two to five percent higher pay than their 1960 predecessors. Jobs definitely are fewer. Another spokesman said that, although the economy is soft at the moment, some firms are looking ahead to the future—trying to "fill their pipelines" with potential executives they might not be able to hire when competition for graduates is more intense. Several others, however, said companies were cutting back on their young executive training programs.

The hottest-selling item at a clothing store in Kent, Ohio, are old tennis shoes. The newest campus craze at Kent State University is that the more dilapidated the sneakers, the better they are. Tennis shoes, anyone?



FILMS *in focus*

Where the girls are!

WHY do so many of Hollywood's newer films seem to sensationalize the physical side of sex? How true to life are such portrayals? Are teens, and adults, ready for these "mature" movies? Can anything constructive come out of these productions? What approach should Christian youth consider with regard to these movies?

Hollywood has long clamored for the right to make "mature" movies. The amber light has been giving way to an absolute red. Among other things, this newly-found freedom of expression has brought on a recent rash of film portrayals of prostitutes—and some portrayals are in the award-winning categories. Why does Hollywood do this? Reasons and motivations vary. Some producers are sincerely trying to tackle serious material intelligently. They probe for new insights about life around us. But Hollywood realizes that nothing succeeds like success. So when one producer finds a theme that succeeds at the box office, numerous other producers are eager for a piece of the pie.

Can the church salvage something of value from these circumstances? Let us hope so. As different producers, directors, and writers interpret a common idea, we at least can develop dramatic discrimination. Which treatment explores its characters with greatest honesty and openness to

Elizabeth Taylor and Laurence Harvey portray
two mixed-up lovers in "Butterfield 8."

their many possible traits? What are the indications of such integrity? Why do other attempts appear phoney, unreal, contrived, *dishonest*?

At best, we can study the most incisive films (formally or informally) with friends, youth fellowship groups, and ideally with parents, too. Of course, we ought to be selective in the films we see. We need not study every debatable film. Our motive should be to seek truth, not thrills. And shreds of truth ought not be stretched so far that they snap or lose their shape. What do these movies say (or fail to say) about man, his problems, and the role of Christian love and hope in that human condition.

In other words, while taking care to refrain from falling overboard, are we not obligated to comprehend *something* of the contemporary popular climate through which the Gospel must be shared? The danger of becoming "captured by the hunted" cannot be minimized but neither can the dictate of a certain Great Commission.

Two recent productions are to the point. According to their bloated hally-hoo, both supposedly tell of the most sex-laden lady ever to smile from cinema screens. And yet, both partially portray the tragic passion for life so often obscured by an artificial veneer.

Both at first glance may seem shallow exploitations of the world's oldest profession. And yet, if even imperfectly, they describe some of the "why's" that lie behind much human misery, despair, and cynicism.

Both on the surface may appear strictly sensationalized attempts at tapping the sexual interests of most moviegoers. And yet, by looking quite closely, one can perceive the underlying feelings of futility (in *Butterfield*) and deeper longing (in *Susie Wong*) also expressed. Whether or not the respective producers intended to be semi-truthful, the valid insights into life that speak out from the screen merit our calculated time and attention.

Butterfield 8 (Metro-Goldwyn-Mayer)

Produced by Pandro Berman, directed by Daniel Mann, featuring Elizabeth Taylor, Laurence Harvey, Eddie Fisher, Dina Merrill, Mildred Dunnock, Betty Field.

John O'Hara's tempestuous tragedy of true love is a lavish, two handkerchief piece. Dates and secondary details of the book have been altered but the basic meanings (and lack of them) are retained. As you may recall, the beautiful Manhattan miss of tarnished reputation finally meets the man for whom she is willing to change her entire way of life.

Furthermore, he finds in her the incentive to renounce his indolent ex-

istence and face life anew. One problem keeps them apart: his present marriage.

Another barrier builds swiftly as a misunderstanding drives between them a wedge that inadvertently pushes our heroine to her death. And those surviving live unhappily ever after. Now just what does such a film say to the church and the society in which it works?

First, it declares that when a person finds what he (or she) considers salvation for his faltering life, he will choose readily to reject the meaningless past. So far, so good. Next, such a past and present complex of moral evasion can only lead to hell, in spite of a "conversion" decision. Finally, as implied in the film, there is no such thing as Christian hope.

Predictably, the ads and masses played up the film as highly sensational. No real reference was made to the agonizing reappraisal through which each main character (girl, husband, wife) eventually passed. Of course much of this mental meat was cloaked in so-called daring dialogue, uneven acting, and a few other weak technical traits.

Even so, the story-line offered a too-true portrait of our dashing and directionless culture. If compassion is one of Christ's keynotes, are we not compelled to give O'Hara's admittedly slanted script more than a superior "so what?" The basic figures of *Butterfield 8* come by us every day. Dare we turn aside?

Hong Kong is the place where an American painter walks into "The World of Susie Wong."



The World of Susie Wong (Paramount)

Produced by Ray Stark, directed by Richard Quine, featuring William Holden, Nancy Kwan, Michael Wilding.

Produced on as equally generous a budget as *Butterfield*, *Susie Wong* makes much richer use of the motion picture medium. Granted the Hong Kong locale offers innumerable more visual values, *Susie's* geographical setting is utilized to far greater aesthetic advantage. Scenes of harbor, street, and slum are complemented by excellent interior matching sets.

The love story may give a tiny new twist to a time-tested film formula but the result is a bit unique. While some critics have blasted this picture as one more glorification of illicit interludes (and I approach it ready to wield my word weapons), screenwriter John Patrick has stripped the original novel and play of almost all superficial sensuality.

Orphaned soon after birth, *Susie* survives in the world's most tightly packed human habitat solely on her initiative and endurance. She is not particularly repelled by the vocation she pursues yet, when given a chance to change her place, she does not hesitate.

Of course, her film characterization contains its over-glamorized and oversimplified features. Yet, the life of *Susies* by the millions is starkly simple: day-to-day, a single-minded struggle to stay alive in one or another poverty-stricken spot.

Just as dishonest as the classification of all street-walkers as innocent, normal, *Never on Sunday* sinderellas is the opposite stereotype of them as nothing more than worthless neurotics. (Or *does* God love some of us more than He does others?)

Somehow, out of the occasionally-blurred images cast by this film, believable and sympathetic persons seem to emerge from the portrayals of *Susie* and the American artist with whom she falls in love. Akin to *Butterfield's* boy and girl in so many ways, they differ only in cultural, man-made distinctions.

The unfortunate but expected absence of explicit, relevant Christian content from their consciousness only betrays our failure to proclaim the Good News adequately to our age. We may even believe *The World of Susie Wong* lies across a wide, blue ocean when, in truth, it may be found right in our own backyard.

Tears may stream from our eyes as *Susie's* infant son perishes in a instorm rockslide but he is mercifully forgotten soon after the house lights come on. And his plight has remained in our mind longer than that of his billion brothers. They somehow survive in Hong Kong and Karachi, Seoul and Chicago, Leopoldville and Lima—for what reason? for what fulfillment? What is "a brother's keeper"?

—DON KLIPHARDT

How to use this issue:

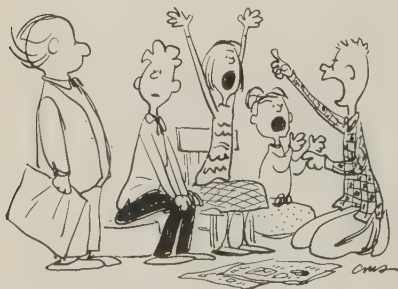
EACH issue of YOUTH magazine is designed for the individual you. But we hope you share your copies of YOUTH with your friends, not only at church but at school.

The article on cheating could start a good discussion at your youth fellowship, or be the seed of an idea at school to stop cheating, or the topic of an editorial in your high school newspaper.

Question 7 is a movie which should be seen by every Christian young person who is concerned

about communism in our nation and in our world. Urge your local theatre manager to schedule it, if he hasn't already. It is professionally made (directed by Stuart Rosenberg, a veteran director for Alfred Hitchcock, and produced by Louis Do Rochemont, prize-winning producer of *Martin Luther*). The movie is for all faiths (a special recommendation was made by the Catholic Legion of Decency). Plan a theatre party. Reserve a section of seats. Afterwards, go to your church or someone's home and discuss what this movie says to U. S. youth, especially the Protestant Christian young person.

Young Pillars . . .



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"This is a desperate theological discussion, Dad, centering around the question, 'Is it all right to watch on TV the movies you were forbidden to watch in theatres?'"

Slums are everywhere. After reading the story on the week-end workcamp, perhaps you'd like to tackle one in your town or a nearby city. Those living in the St. Louis area might write to: Work Camp Coordinator, Caroline Mission, 1823 Hickory St., St. Louis 4, Mo. Or perhaps a community center in a large city near you might have a similar program. Check with them. Or write to YOUTH magazine for the free booklet, "Weekend Workcamping, An Opportunity."

Use the prayer on the back cover the next time you lead a worship service. And pray it yourself in the privacy of your own room.

may we quote you?

When people agree with me I always feel that I must be wrong.
—Oscar Wilde

Those who dream by day are cognizant of many things which escape those who dream only by night.—Edgar Allan Poe

Let him that would move the world, first move himself.
—Socrates

What some people don't know about driving would fill a hospital.—David Finkbiner

In the United States there is more space where nobody is than where anybody is. This is what makes America what it is.
—Gertrude Stein

A journey of a thousand miles begins with a single step.
—A Chinese proverb

It is necessary to the happiness of man that he be mentally faithful to himself.
—Thomas Paine

Government is not a substitute for people, but simply the instrument through which they act.
... In the last analysis, our only freedom is the freedom to discipline ourselves.
—Bernard Baruch

The liar's punishment is not in the least that he is not believed, but that he cannot believe anyone else.—George Bernard Shaw

Better an ugly face than an ugly mind.—James Ellis

COVER



STORY

What's making our cover girl laugh so lustily? She's simply having fun playing a game that has her and her friends so thoroughly confused that the entire gang has burst out into spontaneous laughter. It's one of the lighter moments in the life of a week-end workcamper (see pages 14-21). Hearty laughter is a healthy thing. It helps relieve tensions that tighten us up inside. In a group laughter unites, especially when we're all laughing at ourselves. It's a wholesome change of pace in an often too-sober slant on life. Of course, laughter can be destructive when it ridicules others, when it hides our true selves, when it is an escape from reality. But sincere joy is a Christian virtue. And laughter launched from the heart is joy divine.

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ON POLITICS

¶ "Voters can't remember back over two months."

¶ "Politics has got so expensive that it takes a lot of money even to get beat with."

¶ "A Democrat never adjourns. He is born, becomes of voting age, and starts right in arguing over something, and his first political adjournment is his date with the undertaker."

ON FOREIGN AFFAIRS

¶ "Our foreign policy is an open book. A check book."

¶ "Spain just pulled off a bloodless Revolution. You know those bloodless Revolutions are the ones that hurt the King Business worse than a fighting one does. A king can stand people's fighting but he can't last long if people start thinking."
(1923)

¶ "European diplomats are trained. It's their life business. Ours makes a campaign contribution and wakes up in Belgium, and don't know which ocean he crossed to get there."

¶ "If I wanted to start an insane asylum that would be 100 percent cuckoo, I would just admit applicants that thought they knew something about Russia."

¶ "See where two English scientists were able to split the atom (1932). The world is not bad enough as it was, now they go and split up the atom. That's the last straw."

WILL

I never
met a man
I didn't like

ROGERS

once said:



Will Rogers was a 56-year-old cowboy turned adventurer, adventurer turned actor, actor turned newspaper columnist. He referred to himself as a "comedian" but at the time of his tragic death (1935) the public thought of him as a sort of sage.

ON AMERICA AND AMERICANS

¶ "Give an American a one-piece bathing suit, a hamburger, and five gallons of gas, and they are as tickled as a movie star with a new divorce."

¶ "It's a great country but you can't live in it for nothing."

¶ "Every invention during our lifetime has been just to save time. . . . Two hundred years from now history will record: 'America, a country that flourished from 1900 to 1942, conceived many odd inventions for getting somewhere, but could think of nothing to do when it got there.'"

¶ "My family didn't come over on the Mayflower. But they met the boat."

ON CONGRESS

¶ *Advice to F.D.R. before his first inaugural*: "Kid Congress and the Senate, don't scold 'em. They are just like children that's never grown up. They don't like to be corrected in company. Don't send messages to 'em, send candy."

¶ "Our constitution protects aliens, drunks, and U. S. Senators. There ought to be one day a year (just one) when there is an open season on Senators."

¶ "Our investigations have always contributed more to our entertainment than they have to knowledge."

¶ "Congress turned down the \$15,000,000 food bill and passed \$15,000,000 to improve the entrances to national forests.' You can get a road anywhere you want out of the Government, but you can't get a ham sandwich. Well, in two years there won't be a poor farm that don't have a concrete road leading up to it."

ON HUMANKIND

¶ "Civilization has taught us to eat with a fork, but even now if nobody is around we use our fingers."

¶ "It was all Indian kids who went (to one of his early schools) and I being part Cherokee had enough white in me to make my honesty questionable."

¶ "The greatest aid that I know of that any man could give the world today (1934) would be a correct definition of 'liberty.' Everybody is running around in a circle announcing that somebody has pinched their 'liberty' . . . So the question arises, 'how much liberty can I get and get away with it?' Well, you can't get no more than you give. That's my definition, but you got perfect 'liberty' to work out your own."

¶ "The minute a thing is long and complicated it confuses. Whoever wrote the Ten Commandments made em short. They may not always be kept, but they can be understood."



let me
be aware
of injustices

Our Father God,
give to us hard work
to do that will
open our hearts,
tax our muscles,
and compel our minds.
May a new awareness
come to us concerning
the injustices that
are within our com-
munity life. Then
when we have seen,
give us the courage,
knowledge, and
willingness to do
something about it.

Reveal to us our
responsibility. Show us
that we are debtors
to thyself and to our
fellow men. In Jesus'
name we pray. Amen.

